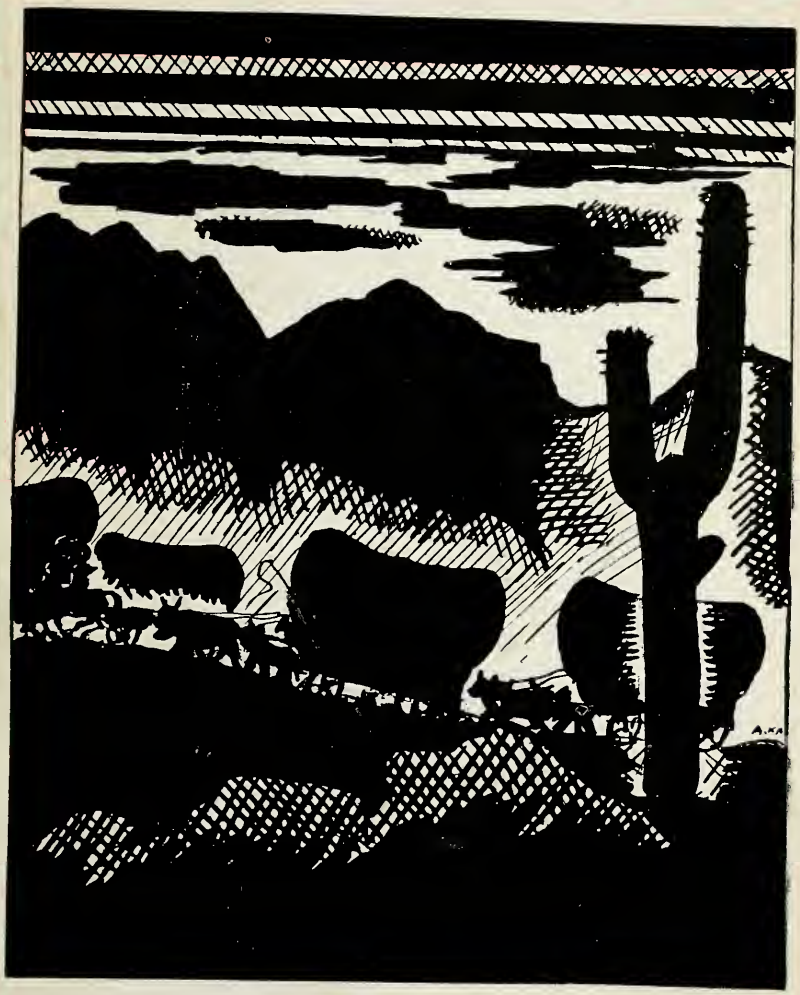
Millennial Star



Onward, Whither ?

No. 30, Vol. 102 Thursday, July 25, 1940

POETRY

UP FROM THE ROWS

The thundering clouds orate to me at night,
And dare I say? or dare I know they mean
A world at war? When rumbling cannons fight
With men, I then will know the war they mean;

A cowering horde of men below a plane;
A crying innocent under the glutton's knife;
At twilight the soldier lies dead in trampled grain,
While the wind and sun bid sad farewell to a life.

Once life he knew, crosses above him stand,
But now the Bethlehem star in a halo glows;
And quietly a flower nods above the land
As something passes up the moonlight rows.

—Clinton F. Larson

BREATHES THERE A MAN

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim:
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung.

—Sir Walter Scott

THOUGHT FOR THE WEEK . . . . . .

An optimist is a fellow who can see a light where there ain't one—and a pessimist is a fellow who comes along and blows it out.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

No. 30, Vol. 102 Thursday, July 25, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

5 Gordon Square, London, W.C.1, England Telephone MUSeum 1354

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew 18: 18

★

EDITORIAL
Pioneers *by the Editor* - - - - - - - - - 536

ARTICLES
Believe In Your God . . . . . Believe In Your Leaders *by Elder George Albert Smith* 530
Matthias F. Cowley Passes *by Elder Marvin J. Ashton* 533

SPECIAL FEATURES
Added Upon (Part Second — Section XIV continued) *by Nephi Anderson* 538
The Word Of Wisdom. A Modern Interpretation *by John A. Widtsoe and Leah D. Widtsoe* 541
100 Years Ago - - - - - - - - - - - 540
Important Notices - - - - - - - - - - 535
From The Mission Field - - - - - - - - - 543
Nottingham District Conference - - - - - - - 544

★

THIS WEEK'S COVER

OUR cover picture this week represents the initial contribution of Andre Anastasiou, Jr., son of President Anastasiou, to the "Millennial Star." He is a promising student of art and will help to illustrate articles and stories published in these pages in the future. His effort this week is an impression of the great exodus of the Latter-day Saints westward across America, bringing them eventually to the Valley of the Great Salt Lake, July 24th, 1847.

Believe In Your God . . .
Believe In Your Leaders

By Elder George Albert Smith
Of the Council of the Twelve

CONFERENCE ADDRESS

George A. Smith

SOMETIME ago I had a man ask me if the Latter-day Saints believed in Jesus Christ. I probably would have been shocked, but that was not the first time I have had that question asked. Even with the radio and our modern means of transportation, there are thousands of our Father's children in the world who do not know what we believe. They do not know that we worship the God of Abraham, Isaac, and Jacob, the same Heavenly Father who preserved the Children of Israel in their flight from Egypt when Pharaoh's hosts were drowned in the sea. They do not know that we pray to the same God that was worshipped by Israel while they were travelling from Egypt to the promised land. He was a God of miracles. Feeding the Children of Israel with manna was a simple operation for Him to perform. In His own way He has supplied food for His children always. He provided food for the Latter-day Saints when they came to a wilderness and has fed us ever since, many times miraculously.

We believe in the God who counselled the people, through Moses, and led them to their destination. Upon one occasion when Moses announced a policy some of the prominent men of the camp refused to conform to his advice and rebelled. They said: "We hold the Priesthood just the same as you do." They seemed not to realize that it was the Lord's advice they were ignoring and not Moses! But the result was that while they were still defiant the earth opened and they were swallowed up in its depths.

Another group of the same camp criticized Moses for what had occurred and a plague broke out among them and thousands of them died before it was stayed by the power of the Lord.

We believe in that God who not only teaches us what we should do, but permits destruction to come upon us when we violate His laws.

I am thinking of the experience of the three Hebrew Children who passed through the fiery furnace and lived. That was a miracle wrought by the Lord in that day, as was the

preservation of Daniel when he was cast into the den of hungry lions.

The same Heavenly Father directed Lehi to bring his people to this country and marvellously preserved them, giving them an instrument called the Liahona whereby they could tell which direction they were going, and it worked only when they kept the commandments of God. That is the way the inspiration of the Almighty works with you; it is when you keep His commandments and not otherwise. If we are worthy of it He never fails to give it to us.

THE LOVE OF GOD THE SAME IN ALL AGES

All down through the ages this same kind Father has been working with His children and in this, the fulness of times, Jesus Christ our Lord came and directed the organization of this Church and said that it should be called the Church of Jesus Christ of Latter-day Saints.

The Church was organized in 1830 and began to grow rapidly. But the adversary sought to impede its progress by falsehood, mobbing, murdering, and driving its members repeatedly. Finally the Church built the City of Nauvoo, the largest then in the State of Illinois. The organization was completed; the Temple was built; Joseph the Prophet had finished his work and been martyred. The time had come for the people to cross the plains and establish themselves in the Rocky Mountains. It was the Lord's way. They had finished their work back there. They were driven again, this time far from so-called civilization. Our Heavenly Father preserved them. They were fed quails even as Israel were fed manna.

When they came into the valley and planted crops, crickets swarmed down to devour them. Starvation threatened the faithful outcasts, but the God of Israel intervened and sent the seagulls to destroy the crickets and the harvest was saved. The people had been preserved by a miracle.

Missionaries have been sent to the four corners of the earth by this Church and they have proclaimed the Gospel of Jesus Christ. Many have not had training in the great universities of the world. Their education has been largely limited to the practical experiences of life, but they have had what is more potent in inspiring the human family, the companionship of the Holy Ghost.

THE ADVERSARY OPPOSES THE LEADERS OF GOD'S WORK

All down through the centuries that are past there have been those who have opposed the leaders appointed by the Lord. They defied Moses and were destroyed. They crucified Jesus of Nazareth, and disappeared from the world, while His name illumines the pages of all history. They cried out against Joseph Smith, the Prophet, and sought his death and succeeded in destroying his mortal life, but his name will go ringing down through the ages as a man who tried to keep the commandments of God and teach His Truth, while the names of his murderers are held in derision or have been blotted out as God said they would.

President Young had many annoyances and distresses come to him. The great Pioneer leader was hated by misguided people because he led the Church when Joseph was martyred. Not only did he have the wisdom of man, but the inspiration of the Almighty. There were those who sought his life and would have taken it if they had had opportunity. He was charged with evil and there were those who persisted in following him and annoying him, and why? Because he was a servant of the Lord and all of the Presidents of this Church have been criticized by those who abused and hated them. The adversary of all righteousness is not satisfied to let the man who stands at the head of a great dispensation go unscathed.

Think of the way they abused President Joseph F. Smith. He was charged with things that were absolutely untrue. Why? Because he was the representative of God upon the earth.

And so it has been down to our day. There are among us today some misguided men. I have no anger in my heart for them. I pity them because they do not know better. They are finding fault with the leadership of the Church. And I say that no President that we have had has been more loyal to the Gospel of Jesus Christ than President Heber J. Grant. No President that we have had has been more willing to give his all that the Truth might be known among the nations of the earth, and yet there are those who are influenced by the adversary of all righteousness, who would belittle him and destroy his influence. I say unto you that his name will continue to be held in honour as a servant of the living God, while those who traduce him and misrepresent him will disappear from the earth, and the Lord has said their sins will be visited upon their children unless they repent.

God the Eternal Father is our King. He is our Law-giver. President Grant is but the humble instrument in His hands, but he is the instrument, humble though he may be, with power to tell us what to do, and it is well for those who desire a place in the Celestial Kingdom to follow his leadership of the Church.

I pray that the Spirit of the Lord may be in your hearts and in your homes. Attend to your prayers. Pray to Him who is the Author of your being. Do not be misled by the sophistries of men and the foolishness of those who imagine things that are vain, but know this, that it is your privilege, it is within your power to know not only today and tomorrow, but every day, that God is God, and that Jesus is the Christ, that Joseph was a prophet, and that the leader of this Church is the representative of God upon the earth. You will know that only when you are keeping the commandments of our Heavenly Father.

★

PERSONAL

BULMER-SMITH—The marriage of Sister Molly Bulmer to Brother Frank Smith was performed by President A. K. Anastasiou at the Sheffield District Conference, Sunday, June 30th, in the Sheffield Branch Chapel. A reception was held at the home of the bride.

Matthias F. Cowley Passes

By Elder Marvin J. Ashton
Former Associate-Editor "Millennial Star"

Matthias F. Cowley

FRIENDS and members of the Church in Great Britain and all of Europe lost one of their greatest missionary friends when Elder Matthias F. Cowley, 81, passed away on June 16th in Salt Lake City, Utah. All who met Elder Cowley during his last mission will agree that with his departing the Latter-day Saint ranks lost one of its finest characters. During Elder Cowley's stay in Britain he travelled from one end of England to the other and in Ireland, Scotland and Wales, bearing humble testimony of the truthfulness of the Gospel of Jesus Christ. No travelling elder was more humble yet none more zealous and convincing than this beloved Church member. All types and classes of groups heard the testimony of Elder Cowley. No matter what the occasion was, this Latter-day Saint was at home and those present were drawn near to him. He was a fountain of knowledge and his wide and varied life experiences put his conversation, writings and sermons in a class all of their own.

Elder Cowley's mission to Great Britain in 1937, at which time he was accompanied by his well-remembered wife, Sister Luella Smart Parkinson Cowley, and Dr. and Mrs. Edgar B. Brossard, his daughter and son-in-law, came as the answer to a life-time desire and in accordance with a blessing he received many years before. Often during his mission Elder Cowley told groups of Saints and missionaries that nearly forty years before he had been promised by a Church patriarch that at a ripe old age he would bear testimony of the truthfulness of the Gospel in foreign lands. Before the completion of his stay abroad, he preached in Britain and in 13 countries of continental Europe. Britons and Europeans by the hundreds now will look back and thank God that his life was preserved long enough that they were privileged to be touched by his wonderful influence. Many heard the gospel for the first time from this diligent missionary, while others in the Church in Britain would not be there had it not been for the daily sermons he preached, wrote, and lived.

At eighty years of age Elder Cowley was in excellent health and his mission carried on with few interruptions. During his stay in Britain, more than 160 missionaries looked upon him as a source of information and as the key man in their ranks. His "Talks On Doctrine" written during his stay in London for the "Millennial Star," the voice of the Church in Britain, were weekly high-lights in the publication. His articles pre-

served in the pages of the "Star" deal forcefully with the first principles of the Gospel and his experiences with present and past leaders of the Church. It was a common experience of the writer to see Elder Cowley sit down at a desk with pencil in hand and nothing but a piece of paper before him and write his "Cowley's Talks On Doctrine" with no reference to scriptures or Church publications of any kind. His keen mind retained scriptures, Church History, and the Gospel perfectly until the time of his final illness.

Before Elder Cowley left London, besides his doctrinal talks, he wrote brief sketches on the lives of each President of the Church. His varied experiences in life had brought him in personal contact with all of the Presidents of the Church except the Prophet Joseph Smith. These associations gave him experiences few Latter-day Saints have had.

It was a common sight to see Elder Cowley on "the soap box" in London's world-famous Hyde Park preaching with all the power and eloquence he possessed. On many occasions he could be seen defying the London rains, with his overcoat wrapped closely about him as he bore testimony of the truthfulness of the Gospel to all types of listeners. Many of the Park's most skilled hecklers were silenced with his convincing deliveries and manners.

Elder Cowley was truly one of the Church's greatest missionaries. Speakers at his funeral in the Assembly Hall in the world-famed Temple Square, Salt Lake City, constantly referred to him as such and attributed his success to his deep humility and love for the meek. Brother Wilford W. Beesley, one of the speakers, spoke of him in this manner: "He belongs to that unique type of missionary who travelled without purse or script, and who went where the spirit directed.

Tribute was paid to Elder Cowley in deserving measures at the funeral. The Assembly Hall was filled to capacity by men and women of all walks of life who desired to honour him at the services. Many tourists in Salt Lake City on the hot summer day of June 21st, who happened to be in the Temple Grounds at funeral time, were led to the funeral through curiosity, but became so impressed with what was being said that they stayed the entire service. President Richard R. Lyman, head of the European Mission during Elder Cowley's stay abroad was out of town when the funeral was held, but glowing tributes which he had written for the occasion were read by Apostle Joseph F. Merrill. Elder Hugh B. Brown was the concluding speaker and spoke of the British people's love for the deceased and of the sterling character of the man he had known and loved so dearly.

Elder Cowley's life will ever stand as a monument to truth. It is a life filled with love and devotion. The people in Britain as well as all others who knew him will always remember him as one of the greatest characters of the Church. On many occasions he had said to the writer that his only desire in life was to learn, teach, and live the Gospel of Jesus Christ. He never had ambition to be a great business man, lawyer, or doctor. His life's ambition was to live near to God. Certainly no man's ambition could be more truly realized.

Important Notices

SEAVACUATION OF BRITISH CHILDREN

ACCORDING to the Daily papers the Cabinet has decided to "postpone indefinitely" the seavacuation scheme under which children were to have been sent from Britain to the Dominions and the U.S.A.

"This virtually means the abandonment of the scheme," writes the "Daily Express." If transport conditions improve, a modified plan may be brought forward.

"Meanwhile," (says the "Daily Express" Staff Reporter in New York) Americans are pushing ahead with plans to make seavacuation safer and quicker.

The United States Committee for the Care of the European Children, New York City, is the American Reception Board, whose offices are at Grosvenor House, Park Lane, London, W.1.

A letter has just been received from the offices of the First Presidency in Salt Lake City, directing our attention to the letter received from the President of the Lethbridge Stake, Alberta, Canada, A. E. Palmer, who is also Chairman of the Regional Welfare Committee.

President Palmer thinks it advisable to instruct our members of the Church here to request that their children, those who have already been registered and passed by the medical authorities, be directed to our communities in Southern Alberta. The Regional Welfare Committee in co-operation with Stake and Ward Committees and other Church agencies there will use their facilities for placing the British children in their homes. They also will communicate with Government agencies offering their co-operation.

We have informed the Children's Overseas Reception Board, 10 Mayfair Place, London, W.1, and the American Committee, of the offer of our Canadian Church Organization.

Should your children be notified to prepare for embarkation, inform your local committee dealing with seavacuation of the offer of our Church in Canada to take your children into the homes of Latter-day Saints, and refer them to us for confirmation.

Any further development in the matter of evacuation will be published in the "Star."

For the British Mission Presidency,

A. K. ANASTASIOU,
Acting Mission President.

★

REFUGEES

THE Mission Supervisor of the Relief Society seeks the aid of the Branch Relief Societies of Great Britain to collect all manner of surplus clothing. It will be distributed among the large numbers of Refugees in our land who are looking to us for succour.

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2: 15, 16

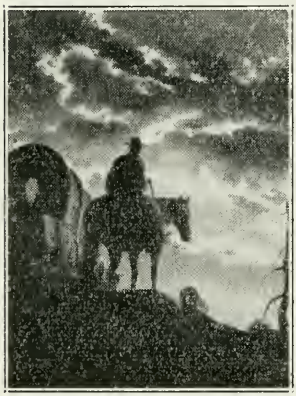
Please send your contribution to:

British Mission Office,
149, Nightingale Lane,
Balham, London, S.W.12.

THURSDAY, JULY 25, 1940

EDITORIAL

Pioneers



LET us pause for a moment, as we struggle in the vortex of calamitous events into which we have been precipitated during these last few months, and contemplate the events of a corresponding period of time ninety-three years ago. That period also was fraught with a considerable amount of stress and tribulation for a small body of people who were fighting for freedom. Upon that occasion it was religious freedom. Many individuals and many groups of individuals have found it necessary to fight for their right to worship God, and the record of their efforts is inscribed in the annals of time from the earliest epistles concerning history until now.

Hounded and persecuted, husbands taken from wives, lovers taken from sweethearts, women and children shot and multilated, brutally, bestially, the "Mormons" were eventually driven out from the place they had named their home and forced to "trek," they knew not whither. In wagons, drawn by oxen, mules and horses they packed what belongings they could salvage and turned their faces to the "west" with sublime faith in the assurance of this man, Brigham Young, that he had seen their destination in vision, and that it was a "land

of desolation," but that it was to "flow with milk and honey." Another Moses? Yes, indeed. Faith? you say. Yes, indeed. For had they chose to renounce their creed, so hated was it, they could have remained where they were, untouched and unharmed.

Pioneers were they in very truth and today the City of the great Salt Lake stands as a monument to their courage and love of truth. Along the trail that leads to this city, now obliterated by the signs of an advanced civilisation, the paved road and the railway track, are the "unknown graves" of those who departed this life during the great venture "sealing their testimony" with their lives.

Perhaps, in our present circumstances, we can just get a glimpse of the untold suffering and boundless sacrifice that was made by those men and women. How many times has the story of that great march been told? How many times has that memorable twenty-fourth day of July been recalled, when a modern Prophet looked out over a barren valley and said to his flock, "THIS IS THE PLACE." Hundreds of times! Yes, but not until we, who listen, enthralled at the story with its adventurous interest, experience something of a like nature, appreciate the stark reality of its hardships.

Today, as a religion, we can hold our own. For our listeners are beginning to realise that we are presenting to them a tangible means of better living. It is a philosophy which will stand up to reason and give a man a hold on life. Is there a greater need at this particular time? No! Then let us take upon ourselves a new "Pioneer" spirit, and when men say to us, in the face of universal stress and common danger, "Where is your God?" let us assure them with confidence that He will not forsake the righteous and will preserve those sons and daughters who declare His omnipotence and mercy unconfined.

—EDITOR

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION XIV. (continued)

"NOW, I've told you. You have forgiven me, you say; but will the Lord?"

"Yes, the Lord is good."

"When I get better—if I do—I am going to join the Church as you have done. That is the right thing to do, isn't it?"

"Yes."

"And then, may I go to where you and your cousin Rachel are working for the dead? When—when are you to be married?"

"Married? To whom?"

"Why, to your cousin Rachel. Are you not going to marry her?"

"Certainly not—never thought of it for a moment."

"Oh, dear, I must have made another mistake. Forgive me." She lay back on her cushions.

"Marie, when I get married, it's you I want for my wife. I have told you that before, and I haven't changed my mind. You shall be mine, if you will come back to the sweet days of long ago. Will you?"

He leaned over the couch, and she drew his face to hers. "Yes," she whispered.

At the end of an hour's conversation wherein much had been said, Marie asked: "May I go with you to the Temple and there help you in the work you are doing? I believe I could help a little."

It was at that moment that the curtain lifted from the eyes of the mortal, and Henrik saw for an instant into the pre-existent world. A group of spiritual beings were eagerly engaged in conversation, and from out that group he heard the voice of one answering Marie's question.

"Yes; I think so; but we shall see."

SECTION XV.

"A friend of mine in his journey is come to me."—Luke 11: 6.

The next time Henrik went to the valleys of the mountains in western America, Marie accompanied him. They were married in the Temple, made man and wife for time and eternity by the authority of the Priesthood. That event was among their supremely happy one. Rachel witnessed the ceremony, and the smile on her face was sweeter than ever.

After that, Marie helped in the temple work as she had desired. The three then laboured together until Henrik's list of names was nearly exhausted. After a very pleasant visit

among friends, Henrik and Marie went back to Norway and to Nordal. They made a new home from the ancient one on the hillside by the forest, and for them the years went by in peace and plenty. Sons and daughters came to them, to whom they taught the gospel.

Once every four or five years, Henrik and Marie visited the Saints in the West, and spent some time in the temple.

Rachel did not marry. As the years went by, and with them her youth and somewhat of her beauty, she was often sad, and sometimes heart-hungry; and at such times she found no peace until she had poured out her heart to her heavenly Father, and said, "Thy will be done—but make me satisfied."

After an absence of three years she visited her home in Minnesota. She was received kindly, the parents being no doubt grateful that she had escaped alive from the clutches of those "terrible people" whom she had been among. She could still smile and be happy, be more patient than ever, taking in good part the ridicule and sometimes the abuse directed toward her. She talked on the gospel with those who would listen, and after a time she found that she was making a little headway. Her father, at the first, told her emphatically that she was not to "preach her religion" in his house; but he would sometimes forget himself and ask her a question, which in being answered would lead to a gospel discourse. Then, awakening to what was going on, he would say, "That will do. I thought I told you that we wanted none of your preaching," at which Rachel would smilingly look around to the others who were smiling at the father's inconsistencies.

One day in the Temple, Rachel met Signe Dahl Ames. It was Rachel's custom to keep a lookout for sisters who were new to the work that she might assist them. Signe had not been in the Temple since the day she was married, and now she had come to do some work for her family. Rachel met her in the outer room with a pleasant greeting.

"I am Sister Bogstad," she said; "and what is your name?"

"Bogstad, did you say—why—why, my name is Ames."

"Yes, Bogstad," replied Rachel, noticing the sister's surprise. "We haven't met before, have we?"

"No; I think not. The name is not common, and I used to know a gentleman by that name—that's all.'

"You're a Norwegian," said Rachel.

"Yes."

"So am I; though I was born in this country, it may be possible that I belong to the family which you know."

"I used to know Henrik Bogstad of Nordal, Norway."

"That's my cousin. We have been doing work here in the temple."

Signe was greatly surprised, and Rachel led her to a corner where they talked freely for some time. During the day they found occasion to continue their conversation, and that evening Signe went home with her new-found friend.

This was the beginning of a beautiful friendship. Rachel

knew enough of Henrik's little romance with Signe to make the acquaintanceship unusually interesting; besides, there came to be a strong affinity between the two. Rachel accompanied her friend to Dry Bench, and there soon became "Aunt Rachel" to Signe's four beautiful children. Then she wrote to Henrik, telling him of her wonderful "find."

Henrik, Marie, and two of the older children came that Autumn when the peaches were ripe and the alfalfa fields were being cut. The Bogstad children practiced their book-learned English, while the Ames children were willing teachers. The boys bathed in the irrigation canal, rode on the loads of hay, and gorged themselves with peaches. The girls played under the trees, and were it part of this story, it might be here told how that, later, Arnt Bogstad and Margaret Ames loved and mated—but it is not.

Henrik and Marie lived happily together for twelve years, and then Marie was called into the spirit world. Henrik was left with five children, the youngest but a few months old. With ample means, he could obtain plenty of household help, but money could not buy a mother for his children. A number of years went by, bringing to Henrik new and varied experiences. Then on one of his visits to the West he found another helpmate for himself and children—a kind-hearted, sweet-souled young woman, born of Danish parents, and reared among the Saints in the valleys of the mountains. Then the westward call became so strong that Henrik disposed of most of his interests in Norway and moved with his family to America, taking up his abode in a town not far from Dry Bench.

Time, and the world with it, sped on. Peace and prosperity came to the people of this story. As years were added to years, their good works increased, until the Lord said to each of them, Enough. Then in their own time and place, they passed into the Paradise of God.

END OF PART TWO.

(To be continued)

100 YEARS AGO

From the "Star," July, 1840

WHOSE feelings can be like the Latter-day Saints? I answer, None; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox, fatted for the slaughter, they haste to destruction and know it not. In the midst of the calamities that will come upon them, they will curse their King and their God and die.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXI—TOBACCO

"TOBACCO is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

HISTORICAL. The use of tobacco by civilised man dates from the discovery of America by Columbus. The early explorers observed that the North American Indians smoked the leaves of the tobacco plant for ceremonial purposes. Some of the early colonists adopted the practice, and carried it to Spain, England and other European countries. The practice spread slowly over Europe and became current among the American Colonists.

At first it was thought that tobacco-smoking was beneficial and health-giving, but later and longer observation of tobacco users convinced the majority of people that it was injurious to the human system. Laws and royal proclamations forbade the use of tobacco, and smoking became a punishable offence. Victims of the tobacco habit found, however, that these laws were not enforced, and the practice grew.

There were always sharp differences of opinion between the smokers and the non-smokers concerning the effect of tobacco on the user of it. Books and pamphlets were written and speeches delivered, for and against the practice; but in that day, when the scientific treatment of human problems had scarcely begun, neither side could bring convincing evidence to its support. All agreed, however, on two points of major importance: that tobacco was not necessary for human welfare, and that the tobacco habit was exceedingly difficult to overcome.

Such was the condition of the tobacco question in 1833, when the Prophet Joseph Smith received the revelation known as the Word of Wisdom. What is the verdict on the use of tobacco, and therefore on this phase of the Word of Wisdom, by the century since then, the period of the world's greatest scientific progress?

Effects on the Body. In 1822, several hundred years after civilized man began the use of tobacco, it was discovered that tobacco leaves contain a highly poisonous substance, called nicotine, for the French Ambassador to Portugal about 1560, Jean Nicot, who helped spread knowledge concerning tobacco. Nicotine in its pure state is a colourless, oily liquid, a drop of which (as much as is found in a large cigar), taken internally is sufficient to kill a man. In former days, when tobacco was employed in medicine, numerous deaths resulted from the administration of tobacco, due to the presence of the deadly poison, nicotine. Today, tobacco is seldom used in medical practice. The amount of nicotine found in tobacco varies from about one to nine per cent.

In the plant, nicotine is combined with various organic acids, forming nicotine salts which are easily soluble in water. Therefore, when tobacco is chewed, the nicotine is dissolved in the saliva and absorbed into the blood; when it is smoked, the heat of the burning material volatilizes the nicotine which is then brought into the body in a gaseous condition. Whether tobacco is chewed or smoked, the poison, nicotine, enters the body; when smoked, a number of combustion products, such as carbon monoxide, acrolein and furfurol, highly injurious to the body, are also inhaled. The first attempt to smoke, as is well known, usually produces an intense illness because the body reacts against the introduction of the inhaled poison. By repeated use, a certain tolerance is acquired, though the body continues to be injured by the practice. Immediate serious results following the chewing or smoking of tobacco are prevented by the gradual introduction of the injurious substances, a process which gives the body an opportunity to distribute them before they accumulate in excessive amounts. Therefore, tolerance for an otherwise poisonous substance is established.

This information should be sufficient to declare that tobacco injures the human frame. A person who takes poison into his system naturally should expect injury to follow. Yet in the face of the knowledge of the composition of tobacco and tobacco smoke, many smokers and chewers insist that no injury to the body results from the use of tobacco. This has led to a more careful study of the problem.

In 1918, a Committee to Study the Tobacco Problem was formed, consisting of 59 men eminent in their respective fields, some smokers, others non-smokers. Dr. Pierre Schrumpf-Pierron, a distinguished French leader in medical science, was appointed by this committee to gather the world's knowledge concerning the effects of tobacco upon the human body. The results of his studies were published in 1927 under the title, "Tobacco and Physical Efficiency." In this work are gathered the reliable clinical data concerning the subject from all countries. "It is the first really complete compendium of the vast amount of literature of various countries concerning the effects of tobacco upon the human system."

The general findings of this elaborate study are concordant:

1. Tobacco cannot be freely indulged in without injury to the normal action of the heart. The heart-beats are increased 5 to 10 per minute; the blood pressure rises; there is often palpitation and pains in the head. In the lower animals there are marked changes in the walls of the arteries, which may also be the case with man.

2. The respiratory system is affected adversely by the use of tobacco. Hoarseness, coughs, bronchitis, tonsilitis, smokers' laryngitis, asthma and tuberculosis, are frequent results of smoking.

3. Disturbances of the digestive tract likewise follow tobaccoism. There is frequent loss of appetite, inhibitory action of the salivary glands, chronic pharyngitis, tobacco dyspepsia, cancer of the mouth, intestinal catarrh, duodenal ulcer and changes in the liver.

4. It has been observed also that the use of tobacco tends to delay growth, sometimes causes skin eruptions, dimness of the eyes, and other human ailments.

5. The reproductive powers and functions are interfered with by tobacco. It has been observed that a high death rate exists among children born to habitual smokers, especially where the use is excessive and indulged in by both father and mother. Even sterility may be noted as a result of excessive tobaccoism.

7. Cigarettes seem worse than pipes or cigars.

8. There is some evidence to indicate that the taste for tobacco may be inherited.

9. Tobacco acts as a narcotic upon the nervous system. It usually acts as a depressant, but it may at times, depending upon the condition of the user, serve as a stimulant. It is a sedative, giving the sensation of rest. This of course is the reaction that makes it so appealing, especially to those who are not in full normal health. The effect of the tobacco wears off, however, in a short time, and the process must be repeated. Thus the habit becomes fixed. Meanwhile the nervous system is subjected to chronic tobacco poisoning, and there often follows, in time, neuralgia, headaches, dizziness, irritability and loss of memory, sometimes even paralysis of vision, hearing, taste and smell.

Dr. Schrumph-Pierron suggests that undoubtedly, as more direct and refined studies of the subject are made, the evil effects of tobacco upon the human body will become even more apparent than they are today.

The author urges a more sober use of tobacco, or better still, complete abstinence or abandonment of it. One cannot deny that, upon the world's substantiated knowledge, tobacco must be declared seriously harmful to the human body.

The Word of Wisdom is again confirmed.

(To be continued)

From the Mission Field

TRANSFERS

Elder Melvin W. Dunn was transferred from the "Millennial Star" Office (where he had been labouring as Associate-Editor of the "Star") to the Mission Office, on Friday, June 21st. He will occupy the position of Mission Secretary.

ASSIGNMENT

Elder James R. Cunningham was set apart on Thursday, July 18th, as a full-time Missionary by President A. K. Anastasiou and will continue his labours as Second Counsellor in the Mission Presidency and Supervisor of Sunday Schools for the Mission. All queries and orders regarding the Mission Bookstore should also be addressed to him at 5 Gordon Square.

DOINGS IN THE DISTRICTS

London

A Priesthood Convention was held under the direction of the District Presidency on Saturday, June 29th, at the North London Branch Chapel.

Part of the time was used for bearing testimonies and part to general discussion. Speakers were Elders A. John Willmott of the Chiswick Branch and Elders James R. Cunningham and James P. Hill of the Mission Presidency.

Reminiscent of the first British Baptisms in the River Ribble, Lancashire, was a ceremony held at Southampton, Sunday, June 30th. Brother Edward Martin baptized George Edward Roberts in the River Itchen, and the ceremony caused great curiosity among onlookers, so much so, in fact, that Brother A. James Willmott of the District Presidency, who was present, was enabled to preach the Gospel to a great extent.

Manchester

A baptismal service was held in the Manchester Chapel on Saturday, June 29th, at which Brother and Sister Fellows were baptised into the Church by Brother H. Hayes of the Wigan Branch. The service was conducted by District President George E. Dale.

Scottish

The Glasgow and Thornliebank Primary and Sunday School held an outing to Rouken Glen on Saturday, June 29th. The children played games and ran races and prizes were awarded to the winners. There were fifty-two children present, cared for by Sisters Jean White, Hazel Sands and Isa McDonald and Brothers Robert McQueen and Jack McKay.

★

Nottingham District Conference

THE Nottingham District Conference convened in two sessions at the Greyfriars Hall, Nottingham, on Sunday, July 14th. The first session commenced at 2.30 p.m. and was conducted by Brother Samuel Pears, First Counsellor, District Presidency. Preliminary items were rendered by the children of the Nottingham Branch and the Leicester Branch relating to the theme of the Conference "The Second Coming of Christ." The Authorities of the Church, General and Mission, were presented for the sustaining vote of those present. The first speaker was Elder Albert H. Willmott, whose subject was the "Fall of the Abominable Church." He was followed by Elder Samuel Dyson who spoke of the Second Advent of the Saviour. Brother George E. Gent then gave a brief report of the condition of the District and made remarks stressing the urgent need of leaders in the Church today. Elder James R. Cunningham of the Mission Presidency was the concluding speaker of this session. He commended the children upon their efforts and emphasised the need for training them in the way of the Gospel. Tribulations are to come upon all mankind, he said, but their effects can be nullified by being faithful to the principles and commandments of the Gospel. There were 106 present at this session.

Following this session President Andre K. Anastasiou met with the Priesthood and Sister Marie Anastasiou met with the Relief Society and instruction and advice was given to all who assembled.

The evening session commencing at 6.0 p.m. was conducted by President George E. Gent. Brother George H. Bailey, President of the Sheffield District, visiting the conference, was the first speaker. He spoke of the Saviour's mission and the persecution He suffered, the Ages, and the restoration of the Gospel. He stressed its saving power, and its superiority over all existing systems to bring about the brotherhood of man. He strongly impressed the need of living it to the fullest extent. Sister Marie Anastasiou was the next speaker. She said that the need of the hour was for the sisters to shoulder a great part of the responsibilities of the Mission in the absence of the Priesthood, and mentioned the work that was being done by the Relief Society in connection with Refugees. President A. K. Anastasiou was the concluding speaker and he told of the loss of Authority from the earth after the death of the Apostles, John's prophecy and its fulfilment in the restoration of the Gospel. He spoke of the wickedness rife among nations, and the signs and wonders that are to precede the coming of the Saviour. He concluded with an inspiring testimony of the personality of God, and the future state the faithful will attain and occupy. There were 136 in attendance at this session and a fine spirit prevailed throughout the whole day.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49. Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

READ AND LEARN !

THE

WORD OF WISDOM

A MODERN INTERPRETATION

by Dr. John A. Widtsoe and Leah D. Widtsoe, extracts from which are appearing in the "Star" weekly, can be purchased in book form.

PRICE **6/-**

An excellent exposition of a modern code of health for all. Everyone should read this book.

ALSO IN STOCK

ADDED UPON

A STORY OF THE GOSPEL

by Nephi Anderson, now being serialized in the "Star."

PRICE **4/6**

You have heard of Hans Anderson's Fairy Tales? Well, this is one of Nephi Anderson's Gospel Tales

---

BOTH ARE OBTAINABLE FROM

THE MISSION BOOKSTORE

5 GORDON SQUARE, LONDON, W.C.1

SEND YOUR ORDERS DIRECT TO:
JAMES R. CUNNINGHAM, BOOKSTORE MANAGER

The Ludo Press, 373, Earlsfield Road, London, S.W.18.